

Besides, the Government has some additional sources of income, such as the railway, the telegraph, the opium, the excise, the **SATURDAY, AUGUST 4, 1877.** **[CONFIDENTIAL.]** maintained at the expense of the Government. It is long since the Government has engaged in any war or other enterprise. The army charges too are not heavy. Then what is the cause of the financial embarrassment of the Government? Why is the Government obliged to borrow money? Will the abolition of cotton import duties confer a favour on natives?

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODH, AND CENTRAL PROVINCES,

Received up to 28th July, 1877.

(POLITICAL)

GENERAL.

THE *Safir-i-Hindustan* of the 21st July says that the assumption of the imperial title was looked upon as full of hope for India. We thought that all the misfortunes of India would now be over; a parliament would be established in India; native volunteer corps would be formed; high offices would be thrown open to natives; and their claims to other privileges would also receive favourable consideration. But what has actually come to pass we all know. For sinners a blessing becomes a curse. Ere the proclamation of the assumption of the new title by Her Majesty, wholesale reductions of public expenditure came upon us like an earthquake; a famine broke out in Madras; and lakhs of men perished from the storm-wave. A license tax has been imposed. It is in contemplation to impose a house-tax in Bengal. The income of the Government is not less than that of any former emperor.

Circulation,
220 copies.

Besides, the Government has some additional sources of income, such as the railway, the telegraph, the opium, the excise, the stamp revenue, and so forth. Roads, dispensaries, &c., are not maintained at the expense of the Government. It is long since the Government has engaged in any war or other enterprise. The army charges too are not heavy. Then what is the cause of the financial embarrassment of the Government? Why is the Government obliged to borrow money? Will the abolition of cotton import duties confer a favour on natives? If the Government were not a civilized Government, and if Her Majesty had not assumed the title of Empress of India, we would not have had any ground for complaint, as India has long been accustomed to pay heavy taxes and *jaziás*.

Circulation,
160 copies.

The *Khair Khwah Alam* of the 24th July says that many Rajas and Nawabs received titles and medals at the late Delhi darbar. But of all the native chiefs, Maharajas Kashmir and Scindhia are held in the highest estimation by the Government. The names of these two native chiefs are entered in the English Army List. Their names also appear in a respectable place with that of the uncle of Her Majesty. This special honour has been shown to them because their civil and military administrations are excellent. Their armies are now in such an efficient state that they can fight side by side with the British army, if any necessity arises. This special honour done to the Maharajas Kashmir and Scindhia must be a source of envy to the other chiefs who are luxurious in their habits and whose chief merit consists in oppressing the people. At the same time they must be felicitating themselves upon their good fate for having escaped the chance of ever being called to the field. But the two chiefs in question are the Councillors of the Empress of India, and not of Her Majesty the Queen of England and Empress of India. Why do their names appear in the Army List of England? To avoid this anomaly they should be styled the Councillors of Her Majesty the Queen of England and Empress of India, and honorary Generals of Her Majesty's armies of England and India.

57
(211)

The *Qudh Akhbar* of the 25th July devotes a very long article to point out that the administrative union of the North-Western Provinces and Qudh, far from being prejudicial to the interests of the people of Qudh, will promote the interests both of the people and the Government. The editor for the most part repeats what he has said before from time to time on this subject. All classes of the people are convinced of the advantages which will accrue from the amalgamation of the two provinces, and are, therefore, quite content. The editor then attempts to show that very little weight can be attached to the protest which has been entered against the amalgamation scheme. Twenty-seven thousand signatures are affixed to the protest, but when an attempt was made to identify the names, no less than twenty-four thousand of them proved to be supposititious. It is now advisable for those persons who have joined in the protest to withdraw it, the distribution of provinces and presidencies has necessarily to be modified from time to time according to varying circumstances.

Circulation,
700 copies.

The *Safir-i-Bodhana* of the 18th July publishes an article on the merits and defects of the English administration as compared with the native administration. The writer quotes the views of the late Maulvi Muhammad Usman Khan, the prime minister of Rampur, on the subject, and expresses his concurrence in them in general. The Maulvi first mentions the merits of the English rule and then points out the reasons why English rule is not popular with natives. The merits are these: the Government is bound by its own laws; the liberty of the people; the religious toleration of the Government; the improvement of trade and commerce, and the consequent prosperity of the people; the increased facilities of communication; and so on. In spite of the superiority of British rule over native rule, the former is not popular with natives, which may be imputed both to the ignorance of natives and carelessness of the Government. The Government has no connection with the Christian Missionaries, yet the natives think that they

Circulation,
500 copies.

preach at the instigation of the Government. No native can enter the coveted civil service without passing the examination in London. A similar examination should be held for the native candidates in India. There can be no real friendship between the rulers and the ruled till the Government convinces the children of the soil that it observes no distinction of creed or colour. The Government exacts a heavy stamp revenue and continues to burden the people with new taxes. India was unjustly made to pay the expenses of the Abyssinian war, and of the entertainment of the Sultan of Turkey in England. The cold and uncivil treatment of natives by European officers is a great obstacle in the way of familiar intercourse between the rulers and the ruled. Another cause of the unpopularity of the British rule is the interference of the Government in native States. The annexation of Oudh must always be regarded as one of the causes of the mutiny of 1857. In the mutiny the Government was not satisfied by merely hanging the rebels, but it also indirectly punished their innocent children by confiscating their estates and jagirs. The English civil law, however excellent it may be from the European point of view, is not suited to India. A creditor is often obliged to give up his claims upon his debtor, either because of his inability to pay the costs, or of the great inconvenience and loss which he will have to bear before he succeeds in obtaining a decree from the court. The criminal law also is not free from faults. If a man reports that a theft has been committed at his house he thereby exposes his own relatives and dependants to trouble at the hands of the police. Since the English administration is marred with so many defects, it is not so much popular with natives as it should be.

Circulation,
105 copies.

The *Ashraf-ul-Akhbar* of the 21st July looks upon the establishment of a British camp at Quetta in Khelat as perfectly useless and rather a dangerous step. The Sardars of Khelat may at any time make common cause with the

57
(113)

Amir of Cabul, and then the British consul in Khelat with his contingent of troops will find himself in serious danger.

TURKEY

The *Qaisar-ul-Akhbar* of the 21st July says that the brave Turks, acting upon the principle that death is better than dishonour, are fighting for the independence of their country. They will never give in till their independence is secure. The liberty, which we enjoy under the just rule of the British makes us bold to dissent from the opinion of those Englishmen who think that no signs of trouble and revolution at Constantinople can have any effect upon the Musalmans of India. An Englishman, who lives in India and has a fair knowledge of the character and habits of Musalmans, in opposition to the views of a correspondent of the *Times*, remarks that the Musalmans of India, the great majority of whom are Sunnis, are bound in many ways to the Sultan of Turkey. A feeling of sympathy for the Turks is gradually growing up in every city, town and village, and it will soon produce some appreciable effect. The amount of subscriptions collected in India for the relief of the Turks is indeed small, looking at the enormous population of India; but the committees established for the purpose have served to excite a feeling of unity among the Musalmans, and a great political advantage, too, has been secured. Hatred and enmity have grown up in the minds of the Musalmans towards the Russians who are knocking at the door of India with an army of 4,00,000 men and therefore no shrewd English statesman can help expressing gratitude to those committees. The more the Musalmans sympathise with the Turks, the more they will hate the Russians. The deadly animosity of the Musalman subjects of the Government towards the Russians should deter the latter from invading India.

The same paper, on the authority of the *Al-Jawab* (a paper published at Constantinople), states that at a meeting lately held in Constantinople it was decided that among other

Circulation,
450 copies.

Circulation,
100 copies.

Circulation,
500 copies.

Circulation,
500 copies.

things to promote unity in the Moslem world a book should be published every year in various languages, treating of the Muhammadan religious beliefs, and urging the importance of national unity, and that copies of it should be distributed at Mecca among pilgrims from different parts of the world. It will be the duty of each pilgrim to make the book as public as possible in his native land on return from his pilgrimage.

Circulation,
700 copies.

The *Qudh Akhbār* of the 26th July, referring to the fact that only few Muhammadan States of India, such as Haidarabad, Rampur, and Malhar Kotla, have contributed towards the Turkish relief fund, calls upon the remaining Muhammadan States, Tonk, Bhupal, Bahawalpur, Junagarh, &c., in the name of religious patriotism and humanity, to render relief to the Turks who are sacrificing their lives and property in the cause of Islam. Even Englishmen and Hindus have had the magnanimity to sympathise with the Turks. If the natives assist the Turks today, tomorrow will the Turks assist them in their difficulties, such as a famine in India or a war between India and Russia.

Circulation,
325 copies.

The *Panjab-i-Akhbār* of the 21st July, referring to the statement of the *Pioneer* that many Musalmans of India care little about the affairs of Turkey, and that they will receive the news of the downfall of the Ottoman empire with as much indifference as many natives received the proclamation of the assumption of the imperial title by Her Majesty, disagrees with its contemporary in this view. The slightest loss of territory suffered by the Sultan will occasion great grief to the Musalmans of India. The present war has excited a deep sympathy among them for the Sultan. They look upon him as the commander of the faithful, and are extremely delighted with the tidings of his victories. They heartily wish that England should aid the Porte. However, there is no doubt that whatever policy the English Government may adopt towards the Porte, they will never break their allegiance to the English Government.

57
(115)

GENERAL ADMINISTRATION

The *Rahbar-i-Hind* of the 21st July, referring to Muhammad Hasan, a police inspector of Multan, who was lately suspended by the district superintendent of police (vide the *Selections* for the week ending the 30th June, 1877, page 444), states that the Panjab Government has reinstated him in his office to the satisfaction of the whole Musalman community. We hope that the work of collecting subscriptions will be resumed in Multan, so that every one may be convinced of the tolerant policy of the Government. The Maulvis of Multan should express their gratitude to the Government on all public occasions for its justice.

Circulation,
450 copies.

Circulation,
450 copies.

The *Vakil-i-Hindustan* of the 20th July says that a professor of the Dacca college one day left his bicycle in the college compound. A native teacher of the college used the bicycle, and it was broken. On being questioned by the owner, he acknowledged his guilt and promised to get it repaired. Mr. Stack, who stood close by, became unnecessarily angry and addressed uncivil expressions to the teacher. On this the teacher sued Mr. Stack for damages for defamatory language. The assistant commissioner asked him to withdraw the suit, but he only consented to do so on condition that the defendant should pay the costs. The next day he was suspended from his office, on the ground that by his filing the suit the college was brought into disrepute. We used to complain of the misconduct of the Panjab officers, but now we find that official tyranny exists in Bengal also.

Circulation,
212 copies.

The *Safir-i-Hindustan* of the 21st July says that some time ago the *Rahbar-i-Hind* took exception to certain proceedings of the Small Cause Court of Delhi, and the court made up its mind to bring a charge against the editor (for defamation). But the court does not appear to have taken any steps in the matter yet. We find on enquiry that the proceedings of the court are generally based on injustice. Such injustice hardly prevails in any other part of the Pan-

Circulation,
220 copies.

Circulation,
220 copies.

Circulation,
450 copies.

Circulation
450 copies.

jab. The editor intends to publish a list of the illegal proceedings of the court in order to show that they were purposely done to injure the parties concerned.

The *Rahbar-i-Hind* of the 24th July urges that the decisions of arbitrators should be subject to appeal. The subordinate courts generally appoint their favourites as arbitrators. These men are, as a rule, quite illiterate and corrupt, and, therefore, injustice is often done to suitors which can never be remedied. There should also be an appeal from the decisions of Small Cause Courts to superior courts.

A correspondent of the *Prince of Wales' Gazette* of the 20th July, writing from Shikohabad (Mainpuri), takes the magistrate of Etawah to task for the judgment he has passed in a recent case of murder in Etawah. The magistrate has a favourite sweeper. The sweeper asked a mango-seller for one pice worth of mangoes. The mango-seller offered him fifteen mangoes, but he demanded twenty-five, to which the mango-seller did not agree. The sweeper began to abuse the mango-seller. The latter asked the former not to abuse him. The sweeper got into a fit of anger, and struck the mango-seller with the leg of a bedstead, and the latter immediately died. This fatal incident took place in the vicinity of the magistrate's house on the 1st July. The son of the deceased reported the matter to the district superintendent of police who arrested the murderer; and the case was first sent up to one of the assistants of the magistrate for decision. The magistrate transferred the case to his own court, and sentenced the murderer to imprisonment for a week only. The magistrate ascribed the death of the deceased to epilepsy from which he suffered and not to any bodily injury. What a queer sort of justice this is! A man guilty of culpable homicide has been punished with imprisonment for a week!

Circulation,
400 copies.

A correspondent of the *Mahr-i-Darakhsan* of the 21st July says that according to the rules of the jail administration, convicts are obliged to shave their head and face on

57
(417)

entering the jail. Hindus, however, are allowed to retain a lock of hair at the crown of the head, and the Sikhs are allowed to retain their hair upon the head, but Muhammadans are obliged to shave their beard, which their religion strictly forbids. If Muhammadan prisoners cannot be placed on a footing of equality with Christian prisoners, they should at least receive the same treatment as Hindus and Sikhs. A Christian prisoner, being a co-religionist of the Government, is at liberty to offer his daily prayers and read his books. His table is provided with flesh, butter, tea, &c. He gets a bed to sleep on. His room is furnished with a punka. Since the Government looks with an eye of equality upon all sects of the native community, it should respect the religious prejudices of the Musalmans on the particular point in question, just as it respects those of the Hindus and Sikhs.

The *Kavi Vachan Sudha* of the 23rd July has an article headed "license-tax, the grandfather of the income-tax." The writer first refers to the great popular discontent which attended the imposition of the income-tax, and says that the abolition of that odious tax by Lord Northbrook had hardly quieted the public mind, when the license-tax suddenly appeared like an evil spirit and planted the standard of confusion and anarchy in the North-Western Provinces. These provinces are in a very backward state in respect both of mental and material progress compared with other parts of India. Trade and industry have decayed, so much so that if England were to discontinue supplying India with needles and thread, the native tailor would be unable to sew, and if no cloth were imported into India from England, natives would have to go naked. Thus the imposition of the license-tax in the North-Western Provinces cannot but be productive of great misery among the people. How pitilessly the originator of this tax has let it loose to play havoc in these provinces! Thanks to the tender hearts, the legal learning, and the love for the people, of those men who devote their leisure hours to

Circulation,
300 copies.

devise new taxes. The love of fame is a natural desire. Every man wishes to perpetuate his memory somehow or other. If he cannot acquire a good fame, he tries to acquire notoriety. The originator of the license-tax was for sometime the Lieutenant-Governor of the North-Western Provinces. His administration was not distinguished for any acts of public good which might serve to preserve his memory. During his tenure of office he indeed did such acts as these; he stopped the Government aid to the vernacular press; he stopped prizes to authors of meritorious books; and he abolished colleges and schools. As he had already shown his zealousness in serving the State during his administration of the North-Western Provinces, the people expected that when he assumed the office of the Financial Minister he would make reparation for the past and relieve them to a certain extent of the heavy burden of taxation under which they were groaning. But the advent of the license-tax soon undeceived them. Sir John Strachey's name is now secure from oblivion for the future. The writer then proceeds to argue that no new tax should be levied without making known the object for which it has to be levied and without ascertaining the wishes of the people. Who will not laugh at the statement of reasons prefixed to the Trades License Act by Sir John Strachey? Should a license-tax be levied in the North-Western Provinces simply because such a tax is already levied in the Central Provinces?

EDUCATION.

The Vakil-i-Hindustan of the 20th July, in reference to the middle school examination of the Panjab, says that the candidates for this examination may be divided into two classes. Those candidates who wish to enter the public service after passing that examination may be considered as forming one class; while those candidates who aim at pursuing their studies after passing this examination and go up for the entrance examination should be included in the second class. The examination of the former class of candidates

Circulation,
212 copies.

5
(1919)

should be stricter than that of the latter. From the candidates of the latter class the examiners should demand only as much knowledge as may ensure that they will be able to pass successfully the entrance examination after a term of three years' instruction. The middle school examination should be a tolerably easy one. No examination should be so difficult as to discourage students from competing for it. The questions set at the middle school examination are sometimes more difficult than those set at the entrance. Once three students belonging to a school were plucked at the middle school examination, while they afterwards passed the entrance examination of the Calcutta university the same year.

The Shold-Tur of the 24th July, referring to the stagnation of promotion in the education department, particularly as regards the native teachers, exhorts the Lieutenant-Governor of the North-Western Provinces and Chief Commissioner of Oudh to follow the example of the Lieutenant-Governor of Bengal. All native teachers of schools and colleges should be formed into grades.

Circulation,
310 copies.

Circulation,
150 copies.

FAMINE.

The Oudh Akhbār of the 26th July says that the correspondence which has taken place between the Government of India and the Government of Madras on the subject of famine, and which has lately been published in the Gazette, shows that famine continues unmitigated in the suffering districts, and prices are daily rising. The railway companies cannot make satisfactory arrangements for the transport of a sufficient quantity of grain to the famine districts. The Government of Madras in its report of the 12th June to the Supreme Government states that the total number of men for whom the Government has to provide relief one way or another amounts to 13,40,000, and this number instead of decreasing as in Bombay is increasing. In the same report, His Excellency the Governor of Madras expresses his alarm

Circulation,
700 copies.

Circulation,
150 copies.

that the quantity of grain that lies at present at the sea-ports will be soon exhausted, and that there is no hope of any more grain being imported into the famine-stricken districts. But the Government of India is of opinion that the task of importing grain into the famine districts may be best left to private enterprise, and that the interference of the Government is quite uncalled for. The real question at issue is whether the opinion of the Governor of Madras who is present on the spot should carry more weight or that of the Government of India, whose entire knowledge is derived from written documents? There is fear lest the indifference with which the Government of India treats the opinion of the Madras Government should lead to loss of human life. The Government should make satisfactory arrangements for the speedy transport of grain to the famine districts by railway. At present the grain dealers have great cause for complaint.

RAILWAY.

Circulation,
180 copies.

The *Urdu Akhbār* (published in Mahrati at Akola) of the 21st July protests against the advisability of closing the Khamgaon State Railway line during the rainy season. The line has been closed from the 16th July, on the ground that the income of the line decreases during the rains. But the merchants and traders wish that the line should be kept open for traffic. Nor does there seem any obvious reason why the income of the railway should be less in the rainy season than in any other part of the year. The passenger traffic does not vary with every season of the year.

MISCELLANEOUS.

Circulation,
410 copies.

The *Anjuman-i-Panjab* of the 20th July, in reference to the death of Miss Mary Carpenter, observes that this able woman had at heart the welfare and improvement of India, particularly the cause of female education among natives. A great part of her valuable time was spent in promoting their

prosperity. It is a matter of deep regret that she died just when she was most zealous in devising means for their good. The editor also publishes some extracts from a letter, which she addressed to the members of the National Indian Association, London, on her return home from her last Indian journey, to show that she heartily sympathised with the natives.

No.	NAME OF LITER	LOCALITY	INVESTIGATOR	OTHERWISE ACQUIRED OR ACQUIRED
34	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1
35	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1
36	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1
37	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1
38	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1
39	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1
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99	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1
100	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1	Yam-1-V-1

LIST OF BYEENS EXAMINED

LIST OF PAPERS EXAMINED.

No.	NAME OF PAPER.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY OR OTHERWISE.	DATE.
1	Agra Akhbār	Agra	Urdū	Weekly	July 20th, 1877.
2	Akhhār-i-'Alam	Meerut	Ditto	Ditto	21st
3	Akhhār-i-'Am	Lahore	Ditto	Ditto	25th
4	Akhhār-i-Tamannai	Lucknow	Ditto	Tri-monthly	20th
5	Akhyar-ul-Akhhār	Ditto	Ditto	Ditto	27th
6	Akmal-ul-Akhhār	Delhi	Ditto	Weekly	22nd
7	Aligarh Institute Gazette	Aligarh	Urdū-English	Bi-weekly	21st & 24th
8	Allahabad Akhhār	Allahabad	Urdū	Daily	23rd to 28th
9	Anjuman-i-Hind	Lucknow	Ditto	Weekly	21st
10	Anjuman-i-Panjāb	Lahore	Ditto	Ditto	20th
11	Ashraf-ul-Akhhār	Delhi	Ditto	Tri-monthly	21st
12	Benares Akhhār	Benares	Hindī	Weekly	19th & 26th
13	Dabdabai Sikandari	Rampur	Urdū	Ditto	23rd
14	Guldastah Shora	Lucknow	Ditto	Monthly	19th
15	Gwalior Gazette	Gwalior	Hindī-Urdū	Weekly	22nd
16	Jahwa-i-Tūr	Meerut	Urdū	Ditto	24th
17	Jaipur Akhhār (Rajputana)	Jaipur	Ditto	Ditto	20th
18	Karnamah	Lucknow	Ditto	Ditto	23rd
19	Kavi Vachan Sudha	Benares	Hindī-English	Ditto	16th & 23rd
20	Kayasth Samachar	Lucknow	Urdū	Monthly	13th
21	Khair Khwah-i-'Alam	Delhi	Ditto	Weekly	23th
22	Khair Khwah-i-Hind	Ditto	Ditto	Ditto	21st & 25th
23	Kohi-Nūr	Lahore	Ditto	Bi-weekly	8th & 15th
24	Lama-i-Nūr	Jaunpur	Ditto	Weekly	...

25	Lauh-i-Mahfúz	...	Moradabad	Ditto	...	Ditto	20th
26	Lawrence Gazette	...	Meerut	Ditto	...	Ditto	24th
27	Lytton Gazette	...	Delhi	Ditto	...	Bi-monthly	22nd
28	Makhzan-ul-Ulum	...	Bareilly	Ditto	...	Monthly	For June
29	Máhoá Akhbár	...	Indore	Marahati	...	Weekly	July 18th
30	Marwar Gazette	...	Jodhpur	Hindi-Urdu	...	Ditto	23rd
31	Meerut Gazette	...	Meerut	Urdú	...	Ditto	22nd
32	Mihir-i-Darakkshan	...	Delhi	Ditto	...	Tri-monthly	21st
33	Mitra Bilas	...	Lahore	Hindi	...	Monthly	16th & 23rd
34	Mufid-i-Hind	...	Delhi	Urdú	...	Weekly	24th
35	Muhib-i-Hind	...	Meerut	Ditto	...	Ditto	21st
36	Mumba-ul-Akkam	...	Lucknow	Ditto	...	Bi-monthly	June 29th
37	Mutlai-i-Núr	...	Cawnpore	Ditto	...	Weekly	July 24th
38	Najmul Akhbár	...	Meerut	Ditto	...	Ditto	"
39	Nátya Patra	...	Allahabad	Hindi	...	Monthly	11th
40	Nár-i-Afshan	...	Ludhiana	Urdú	...	Weekly	26th
41	Nár-ul-Anwar	...	Cawnpore	Ditto	...	Ditto	21st
42	Nusrat-ul-Akhbár	...	Delhi	Ditto	...	Tri-monthly	"
43	Nusrat-ul-Islam	...	Ditto	Ditto	...	Ditto	"
44	Oudh Akhbár	...	Lucknow	Ditto	...	Daily	23rd to 28th
45	Oudh Punch	...	Ditto	Ditto	...	Weekly	24th
46	Panjab-i-Akhbár	...	Lahore	Ditto	...	Ditto	21st
47	Patiala Akhbár	...	Patiala	Ditto	...	Ditto	23rd
48	Princes of Wales' Gazette	...	Meerut	Hindi-Urdú English	...	Ditto	20th
49	Qaisar-ul-Akhbár	...	Allahabad	Urdú	...	Ditto	21st
50	Rabban-ul-Hind	...	Lahore	Ditto	...	Bi-weekly	21st & 24th
51	Riaz-ul-Akhbár	...	Khalilabad	Ditto	...	Tri-monthly	20th
52	Rohilkhand Akhbár	...	Moradabad	Ditto	...	Weekly	21st
53	Safir-i-Budhana	...	Muzaffarnagar	Ditto	...	Ditto	18th
54	Safir-i-Hindustán	...	Amritsar	Ditto	...	Ditto	21st
55	Sholai Tár	...	Cawnpore	Ditto	...	Ditto	24th
56	Tohfah-i-Kashmir	...	Srinagar	Ditto	...	Ditto	21st
57	Umdat-ul-Akhbár	...	Fatehgarh	Ditto	...	Ditto	25th
58	Urdú Akhbár	...	Delhi	Ditto	...	Ditto	24th

List of papers examined. — (concluded).

No.	Name of Paper.	Local.	Language.	Frequency.	Period.	Date.
50	Urdū Akhbar	Delhi	Urdu	...	...	...
51	Urdū Akhbar	Delhi	Urdu	...	...	...
52	Urdū Akhbar	Delhi	Urdu	...	...	...
53	Urdū Akhbar	Delhi	Urdu	...	...	...
54	Urdū Akhbar	Delhi	Urdu	...	...	...
55	Urdū Akhbar	Delhi	Urdu	...	...	...
56	Urdū Akhbar	Delhi	Urdu	...	...	...
57	Urdū Akhbar	Delhi	Urdu	...	...	...
58	Urdū Akhbar	Delhi	Urdu	...	...	...
59	Urdū Akhbar	Delhi	Urdu	...	...	...
60	Urdū Akhbar	Delhi	Urdu	...	...	...
61	Urdū Akhbar	Delhi	Urdu	...	...	...
62	Urdū Akhbar	Delhi	Urdu	...	...	...
63	Urdū Akhbar	Delhi	Urdu	...	...	...
64	Urdū Akhbar	Delhi	Urdu	...	...	...
65	Urdū Akhbar	Delhi	Urdu	...	...	...
66	Urdū Akhbar	Delhi	Urdu	...	...	...
67	Urdū Akhbar	Delhi	Urdu	...	...	...
68	Urdū Akhbar	Delhi	Urdu	...	...	...
69	Urdū Akhbar	Delhi	Urdu	...	...	...
70	Urdū Akhbar	Delhi	Urdu	...	...	...
71	Urdū Akhbar	Delhi	Urdu	...	...	...
72	Urdū Akhbar	Delhi	Urdu	...	...	...
73	Urdū Akhbar	Delhi	Urdu	...	...	...
74	Urdū Akhbar	Delhi	Urdu	...	...	...
75	Urdū Akhbar	Delhi	Urdu	...	...	...
76	Urdū Akhbar	Delhi	Urdu	...	...	...
77	Urdū Akhbar	Delhi	Urdu	...	...	...
78	Urdū Akhbar	Delhi	Urdu	...	...	...
79	Urdū Akhbar	Delhi	Urdu	...	...	...
80	Urdū Akhbar	Delhi	Urdu	...	...	...
81	Urdū Akhbar	Delhi	Urdu	...	...	...
82	Urdū Akhbar	Delhi	Urdu	...	...	...
83	Urdū Akhbar	Delhi	Urdu	...	...	...
84	Urdū Akhbar	Delhi	Urdu	...	...	...
85	Urdū Akhbar	Delhi	Urdu	...	...	...
86	Urdū Akhbar	Delhi	Urdu	...	...	...
87	Urdū Akhbar	Delhi	Urdu	...	...	...
88	Urdū Akhbar	Delhi	Urdu	...	...	...
89	Urdū Akhbar	Delhi	Urdu	...	...	...
90	Urdū Akhbar	Delhi	Urdu	...	...	...
91	Urdū Akhbar	Delhi	Urdu	...	...	...
92	Urdū Akhbar	Delhi	Urdu	...	...	...
93	Urdū Akhbar	Delhi	Urdu	...	...	...
94	Urdū Akhbar	Delhi	Urdu	...	...	...
95	Urdū Akhbar	Delhi	Urdu	...	...	...
96	Urdū Akhbar	Delhi	Urdu	...	...	...
97	Urdū Akhbar	Delhi	Urdu	...	...	...
98	Urdū Akhbar	Delhi	Urdu	...	...	...
99	Urdū Akhbar	Delhi	Urdu	...	...	...
100	Urdū Akhbar	Delhi	Urdu	...	...	...